



BRIGHAM YOUNG ACADEMY.

Vol. I. PROVO, UTAH, JANUARY 15, 1892. No. 10.

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THE NORMAL.

VOL. I.

PROVO, UTAH, JANUARY 15, 1892.

No. 10.

MANAGING EDITOR, - - - O. W. ANDELIN.
BUSINESS MANAGER, - - - B. S. HINCKLEY.

PUBLISHED BI-WEEKLY DURING THE SCHOOL YEAR

BY THE

NORMAL ASSOCIATION.

SUBSCRIPTION, \$1.00.

Contributions from the leading schools of this and surrounding Territories earnestly solicited.

Address all communications to

THE NORMAL, B. Y. A., Provo, Utah.

Entered at Provo, Utah, Postoffice as mail matter of the second class.

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EDITORIALS.

WE regret that we are not able to give a complete account of the proceedings at the dedicatory exercises of the B. Y. Academy. Our space is too limited. It was a notable affair at all events, and one suggestive of the great importance of our institution. Full reports were made in the various newspapers, and we shall content ourselves by publishing the address of Dr. Maeser only. The address is classic, and it reflects the noble character of our retired principal.

However, a hasty review can be taken. Before marching from the old school to the new, the students sang the Doxology and Brother Maeser offered the parting prayer. At the new Academy the order of march was inverted and Dr. Maeser led the school into its new home. After the opening exercises, Prest. George Q. Cannon offered the dedicatory prayer, which was followed by Dr. Maeser's address. Prest. A. O. Smoot, Don C. Young, Gov. Thomas and W. H. Dusenberry made short speeches, after which Prof. Cluff addressed the assembly for the first time as principal of the B. Y. Academy.

Presidents Woodruff and Cannon made a few closing remarks of counsel, blessing and good will.

A number of toasts were presented and the services closed with prayer by Apostle F. D. Richards.

The visitors were treated to a banquet immediately afterwards.

A ball in the assembly room closed this eventful day's festivities.

COMMENCING with this number, The NORMAL will publish in full Prof. Cluff's address on "Habit", delivered at the Territorial Teacher's Convention, in December.

The subject is treated in its relation to education and the importance of this relation will be sufficient stimulus for every normal student or teacher to make the subject one of deep study.

ON account of the school building being new and because of so many changes in the order of study, the students were at a loss what to do during the first week; but everything is assuming an orderly appearance now. When we get into working order and become thoroughly acquainted with the new regime, it will be seen how systematic all the arrangements are.

THE city of Chicago has done one act that should be copied by every city in the United States: Certificates are to be given to teachers of reputation without an examination. It is a standing disgrace upon education that every one must be examined who applies for a position. Stanley Hall, William T. Harris and A. S. Draper would be required 'to bound New York; ' 'give the rule for dividing fractions,' if they applied for a principalship of a grammar school in New York, Philadelphia, Baltimore, etc."

WE were permitted to read a letter from Col. Parker to Prof. Cluff, in which he states that "Mrs. Parker and myself can come to Utah for a week's institute during the first

week in August, if you wish, and will send program also, if you desire one made out.

* * * * "If you wish any more teachers for the institute, I am quite sure that my geography teacher, who is very fine in that line, would come; and perhaps the primary teacher also."

The B. Y. A. summer school ought to enroll nearly every teacher in Utah next summer, when such educators as Col. and Mrs. Parker, Dr. Karl G. Maeser and others are to lecture on the living educational questions of the day. The small beginning made last summer will no doubt become a power for good among live teachers.

VARIOUS TOPICS.

THE EDUCATIONAL STATUS OF UTAH.

(BY A. L. BOOTH.)

The common cry against the people of Utah in the past has been: "They are a lot of superstitious ignoramuses, led by a few sharpers, whose object is to keep their followers in a state of subjection to any dictation which the leaders may think proper to give."

Most of the people hearing this accusation, have believed or pretended to believe it to be true. The people of Utah have labored to overcome this idea under difficulties greater than are placed upon any community, for no matter what might be said in favor of Utah by a person familiar with the situation here, he has not been credited with the truth. Ideas, however, are changing. Some of the foremost men of the United States are now acknowledging that whatever the people of Utah may have done in the past, they cannot be called ignorant.

It was not long after the Pioneers entered this valley until schools were established among them. And when the first opportunity presented itself the Legislature passed a law providing for common schools. We have not at hand the date of this first school law of Utah, but the act incorporating the University of Deseret was passed Feb. 28th, 1850, showing that an interest was taken in the higher branches of learning even in those early days, and the natural inference is that common schools would receive the first attention.

Since that time there have been several laws in regard to the maintenance of common schools in this Territory; every volume of the

compiled laws contains some changes, and in 1890 the free school system was adopted.

Brigham Young has been accused of opposing education, but those who make such charges know nothing of his ideas on the subject.

He certainly was not pleased with some of the results of the system in existence during his day. But nothing else is needed to refute the statement against him than pointing out the monuments he has left in the form of educational institutions. And what is true of him concerning educational training may be said of a great majority of the people of Utah. Although there has been no support given by the general government to the schools of Utah, the census report of 1880 shows only 5 per cent. of illiteracy among us. Some of the older States have the following figures: Connecticut, 4.2; Illinois, 4.3; Indiana, 4.8; Massachusetts, 5.3; the District of Columbia, 15.7; the United States, 13.4. The illiteracy among some of the Southern States is very high, ranging from 12 to 45 per cent. of the adult population.

There have been two sections of land out of the township, or 1-18 of the entire arable land of the Territory, reserved for the benefit of the schools, and in addition a large amount of University land; but it will not become available until Utah becomes a State. We expect until that time to go on as we have done, improving in the line of education, and when we can have all the benefits to which we are entitled, let us hope that Utah will become the brightest gem in the diadem of States.

The B. Y. Academy bids fair to become one of the main factors in bringing about this desirable result. Its influence is now felt in all parts of the Territory, and will continue to increase as teachers graduate from its halls.

They will infuse new enthusiasm into those with whom they associate and thus the rooms will be kept full of bright pupils, each one a new testimony of the gratitude due to its illustrious founder.

EDUCATION.

(BY JOSEPH A. REES.)

Notwithstanding the arduous struggle for livelihood imposed by stern necessity upon the early settlers of this territory, and although a thousand miles of waste stretched in sullen solitude between them and the outskirts of civilization, yet filled with a conscious duty to posterity the education of children was far from being neglected.

At one of the first meetings held in Utah the

people's Prophet-leader, Brigham Young, advised them to take immediate steps to teach their children the rudiments of learning, to implant wholesome and correct instruction, to practice them in habits of well doing, to interest their minds with instruction adapted to their respective ages and capacities, their hearts with emotions of love and beauty, and their hands with the ax, the plow, the sickle, etc.

Thus the principles of the so-called "New Education" were at that early period introduced among the people, and with avidity and great zeal they went to work, building school houses, furnishing them as best they could, and shortly wherever a few families were found there too was a school room.

True, the facilities for improvement along the lines of education were very poor, and the teachers as a rule were those who had never taught before. Yet they were not wanting in general knowledge. All of them were well acquainted with the various phases of life and racial development as then understood. The logic of psychology was understood by many. Locke, Mandeville, Hume, Mill, and others of distinguished reputation had been carefully studied and debated. They had often trod the hallowed ground of Stratford, Abbotsford, and Rydal Mount. They were familiar associates with Moses in Midian, with David in Judea, with Homer on the shores of the Archipelago, with Virgil amid the pastures of Mantua, and with Christ from the manger to the cross.

These pioneer teachers had not graduated from Harvard, Oxford, Yale nor Dartmouth. No, the great University of Nature had been their daily school and the varied experiences of life their constant teacher. They were endowed with quantity and quality. Men were then as now in demand—"not homines, animals that wear pants." And they, indeed, were men having manhood as their test of scholarship and thought, purpose and force as characteristics. They were practical teachers limited by environment.

Thus, briefly stated, we find the embryo of education in Utah,—the foundation stones upon which our system rests and out of which it has evolved. In the grand stepping stones from the rude cabin in which Mother Holbrook taught in '48 to the "Ideal" temple of learning as seen in Spanish Fork, many factors have been at work. The movement all along the path line of education has been orderly and systematic and in an onward direction.

The scholastic influence of the University of Deseret, strengthened by the high moral in-

fluence of the B. Y. Academy at Provo have been powerful agencies in giving direction and augmented impetus all along the line until now, and it is pleasing to remark that the efforts of a united people seeking the best welfare of humanity has been productive of gratifying results.

Today Utah, in matters educational, stands as the peer of the majority of states of the Union, and is vastly superior to many a community having had much better advantages.

Yet with all the grand achievements of the past we have not yet reached the goal of excellence. The present is but a time of getting ready to wrestle with the fortunes of the future with its vast possibilities.

We are living in an era of impetuous advancement and we need live men, men of force, of will and character to successfully pilot the powers of childhood and youth to the haven of manhood—strong, pure and invincible.

Then will the prediction of Brigham be fulfilled:

"Our sons will be the noble ones of the earth. They will become the strength of the mountains and the pride of the valleys. Our daughters will become examples to all the daughters of Eve, the models of chastity and the queens of loveliness."

Thus through the prophetic telescope we may view the future intellectual and moral greatness in store for us. At first weak yet full of ambition, now in the pride of glowing youth, ere long, strong in the activities of model manhood.

Give attention to pen-holding in all exercises.

"Severe, connected, and continuous study can bear a good mind almost to the heights of genius."

"The best instruction cannot change the nature of a child any more than it can annihilate original gifts."

Abstain from the use of tobacco, especially just before going to school, and indulge in no habits unworthy of the imitation of your scholars.

Do not allow dust-pans, brushes, wash-basins and other like articles to be seen in the school-rooms; keep them out of sight except when in use.

"If some of the problems in our school are hard, and call for patient work and faithful study, so much the better for the pupils education."

THEORY AND PRACTICE OF EDUCATION.

HABIT.

A LECTURE BY PROF. B. CLUFF, JR.

I.

"Man is a bundle of habits." James of Harvard says: "When we look at living creatures from an outward point of view, one of the first things that strike us is that they are bundles of habits." Now, a child is not a bundle of habits, but a bundle of possibilities; so the period from childhood to manhood is a period of habit-formation. It is also a period of education. We may well ask, therefore, what relation exists between habit and educational development, or rather, what benefits in education are habits?

The word habit comes from the Latin *habitus*, meaning state, appearance, from *habere*, to have, and means literally, according to Porter, a way of being held or of holding one's self. Webster defines habit as "Fixed or established custom; the involuntary aptitude to perform certain actions, which is acquired by their frequent repetition." James says that "When one tries to define what habit is, one is led to the fundamental properties of matter; for the laws of nature are nothing but the immutable habits which the different elementary sorts of matter follow in their action and reaction on each other." Dumont, a French philosopher, along the same line of thought says: "Everyone knows how a garment, after having been worn a certain time, clings to the shape of the body better than when it was new; there has been a change in the tissue, and this change is a new habit of cohesion."

Opposed to this view, some assert that only where intelligence exists can habits be formed. We waive this question, however, and confine ourselves to a consideration of habit as found or formed in intelligent man.

"Habit," says Rosenkranz, "is the general form which culture takes. For, since it reduces a condition or an activity within ourselves to an instinctive use and wont, it is necessary to any thorough education." "Habit is formed by the frequent repetition of the same action or passion," says Sir William Hamilton. Radestock, in his excellent essay, says that habit changes functions, of whatsoever kind, originally performed but slowly and with effort, into rapid and skillful actions, performed with dexterity and ease; it makes study easier, and finally builds the bridge uniting theory with practice by changing dead knowledge into a

living power." But the whole philosophy of habit is expressed by Dr. Carpenter in the following: "Our nervous system grows to the modes in which it has been exercised."

The difficulty of defining education is even greater than that of defining habit.

In the first place, education may be considered a process, in the second a result. The process is dynamical and is the teacher's view; the result is statical and is the view of the parent and public.

Prof. Hinsdale thus defines the dynamical view, limited to school work: "Education is the process of transformation wrought in man in his young and plastic years by governors and tutors, and particularly by professional educators and teachers in school." In his Philosophy of Education, Rosenkranz says: "The nature of education is determined by the nature of mind—that it can develop what it is in itself only by its own activity." And again, "Education is the influencing of man by man, and it has for its end to lead him to actualize himself through his own efforts."

We must not forget that schoolroom education is given by means of studies, and that all studies have two values—a use value and a disciplinary value. The use value stores the mind with knowledge; the disciplinary value gives the mind power, strength.

We might discuss with profit the question: "Which shall we emphasize in the primary grade, the use value or the disciplinary value of studies?" but our limits will not allow. I accept the opinion, however, that we aim not so much to store the mind with useful facts as to discipline it; we train *mind* through studies.

In that process of transformation called education, from its dynamical point of view, all agents or factors capable of lending a hand should be enlisted. Habit is one of these, and none is more potent. Education seeks to assimilate its object. It makes ours that which is alien or strange to us. One new field after another is attacked, conquered, and made our own, until the whole realm is ours by becoming a part of ourselves, and it becomes this part only when grasped by habit. Rosenkranz says: "That which is not yet become habit, but which we perform with design and an exercise of our will, is not yet a part of ourselves;" therefore, he continues, "the first requirement in education is that the pupil shall acquire the habit of subordinating his likes and dislikes to the attainment of a rational object."

Habits begin to form with the first exercise of the senses, and should, therefore, be understood as well by the parents as by the teachers. Actions, for which the child at first feels an aversion, become pleasurable by repetition; thus habits of idleness, the tobacco habit, swearing, drinking and general hoodlumism become almost irremediably fastened. The "sowing-wild-oats-time," which we often hear alluded to in a manner to excuse faults, is nothing but a time of forming vicious habits that may govern and control the victim's actions throughout life. The track along which his ear of being runs is formed, and to leave it costs a tremendous effort, proving at times disastrous.

But there is a good as well as a bad side to this power. Useful and evil habits are built up by the same process. The great law, Exercise, forms, non-exercise weakens and breaks down, applies to both.

Children adverse to school, disliking their books and their studies, are gradually overcome, until little by little the proper habits are formed. Were it not for this the teacher might well despair the first day.

As there are, however, as many different habits as there are distinct mental acts, we cannot hope to exhaust the list at present, and must confine ourselves to a few of special interest. By following the diagram below, we can treat the subject more conveniently, if not more logically.

(TO BE CONTINUED.)

WHAT EDUCATES?

[BY G. H. BRIMHALL.]

On the title page of this journal is the answer to the question put in the heading of this article. To educate, implies to teach and to train; to cause to know and to cause to do; to inform and to form; to increase power and to direct its application.

Knowledge is power, but wisdom is more; it is the proper use of power.

The first great problem, then, is the getting of knowledge, and the second is the use of that knowledge; but so inter-dependent is the one upon the other that just where the accumulation and the application are joined is very difficult to determine, and we shall be content with confining our present research to whatever, in matter or method, will aid us along the line where every effort put forth in accumulating, will increase our power of grasping, retaining and directing.

There seems to be at least two great classes

of energy; one gifted with the power of self-direction, as manifest in the varied actions in animal life, the other entirely dependent upon some circumstance or condition.

A dog thrown into a pond will exert himself to keep on the surface and reach the shore, and a frog, rising to the surface and finding his way obstructed by a glass, will swim around to reach the desired end; but a cork thrown into the same pond will, in obedience to the law of gravity, be buoyed to the surface, where it will remain stationary until moved by some circumstantial force, or if, perchance on its way to the surface, an obstacle is met greater than the difference between the specific gravity of the cork and that of the water, the former will remain with no attempt to rise, other than by the force imparted to it by its environments.

Man has been placed by the Great Law-Giver at the head of earth's activities and organizations, to have dominion over them; and he has been given capabilities which need but development and discipline to make them his delighted workers in the mines of Truth, his valiant warriors in defense of Honor, and his willing waiters at the table of Recreation; but he must be mindful, that, as without discipline and direction, an army becomes a mutinous mob, so the forces of intellect and emotion may, without proper culture, rule and ruin, instead of serving, saving and exalting.

Each finds himself in the possession of talents, for the increase of which he is held responsible to the Giver, who has not only furnished the capital stock, but provided the recipient with the power of adding to it, and this power is manifest in "Self Effort."

"The heights by great men gained and kept,
Were not attained by single flight,
But they, while their companions slept,
Were toiling upward in the night."

While there may be seeming exceptions, as a general principle a person can take a fair outline of his existence through the following formula: What I am is the result of what I have been, and what I shall be depends greatly upon what I am.

In consequence of the lack of space for enumeration and argument in favor of the proposition, the student is cited to the lives of the men and women who have trod the path of greatness and glory, and asked to note the fact, that some have been the mere creations of circumstances, others have, by self effort seemingly, created circumstances, or so controlled those in their way as to make of them means of advancement; while others, whose glory is increasing with time, whose progress never

will end in some frightful fall, who learned the lesson of leadership by being led; who constantly climbed with the view of assisting others up; and who thus developed the whole being and became most truly educated by *Divinely directed "self effort."*

LITERARY.

FINAL ADDRESS

By Dr. Karl G. Maeser, as Principal of the Academy, Jan. 4, 1892.

There are two periods in a man's labors when circumstances seem to dictate to him the advisability of making as few words as possible: they are at the beginning and at the end of his work. At the former occasion he may outline his work and make promises for its faithful execution, but behold, conditions arise, altering the first entirely or preventing the fulfillment of the second; the latter period is at the close of his work, when in most cases it would be best to let the work speak for itself. In the last of these conditions I find myself on the present occasion, at which, after a period of many changing scenes of light and shade, I am about to surrender my office as the principal of this academy into other hands.

Although whatever I may say, therefore, can neither add to nor take from the work done during the past fifteen years and a half; nor would it be possible to refer to any facts of sufficient moment in the history of the institution that were not already known to this audience; nor could I delineate any of her characteristics with the hope of enhancing the estimate in which she is held among the people. There is a past, replete with struggles and victories, of sorrows and joys, of small beginnings and astonishing developments, claiming recognition. There is a present, beaming with gratitude for past achievements, with joy for beautiful surroundings, and pride in the general appreciation, giving us an object lesson; and there is a future, full of fond anticipations for continuous prosperity, of elements of increased usefulness, and of prophecies for the participation in Zion's glory, enjoining upon us the duty of redoubled efforts.

All these considerations are grouped together in the kaleidoscope of the mind by the solemnity of the hour; and here I am in the faint endeavor to express in words the whole vision as reflected upon my soul.

When to the students, at the beginning of

the experimental term, April 24, 1876, the words of the Prophet Joseph Smith, that he taught his people correct principles and they governed themselves accordingly, were given as the leading principle of discipline, and the words of President Brigham Young, that neither the alphabet nor the multiplication table were to be taught without the Spirit of God, as the mainspring of all teaching—the orientation for the course of the educational system inaugurated by the foundation of this academy was made, and any deviation from it would lead inevitably to disastrous results, and, therefore, the Brigham Young Academy has nailed her colors to the mast.

I had a dream, but, in the language of Byron, it was not all a dream. One night, shortly after the death of President Brigham Young, I found myself entering a spacious hallway with open doors leading into many rooms, and saw President Brigham Young and a stranger, while ascending the stairs, beckoning me to follow them. Thus they led me into the upper story containing similar rooms and a large assembly hall, where I lost sight of my guides, and awoke. Deeply impressed with this dream, I drew up the plan of the localities shown to me and stowed it away without any apparent purpose for its keeping, nor any definite interpretation of its meaning, and it lay there almost forgotten for more than six years, when in January, 1884, the old academy building was destroyed by fire. The want of new localities, caused by that calamity, brought into remembrance that paper, which, on being submitted suggestively to the board, was at once approved of, and our architect, a son of President Young, instructed to put it into proper architectural shape. Another period of eight years however, had to pass, and the same month of January, consecrated in our hearts by the memory of that conflagration, had to come around eight times again ere we were privileged to witness the materialization of that dream, the fulfillment of that prophecy. When in future days people will ask for the name of the wise designer of the interior of this edifice, let the answer be: Brigham Young!

If it is true that in trying moments of great emergencies visions of the past are engrossing the mind with lightning rapidity, I do not wonder that just now the memory of those members of the board that have followed already their great leader behind the veil, is assuming startling vividness. Thus I recall with a grateful heart the names of Sister Coray and of Bishops Bringhurst and Harrington, who, I doubt not, together with President Brigham Young, are witnessing from the

realms of the unseen world the proceedings of this glorious day.

Ancient Rome engraved the names of her most distinguished senators on tablets of gold, but the Brigham Young Academy has more precious material to preserve the names of those faithful instructors that have labored in her hall until they were called away to other and more extensive fields. There will be written with imperishable letters of loving gratitude in the hearts of their pupils the names of Bishop John E. Booth, Drs. Milton H. Hardy, James E. Talmage, J. Marion Tanner, Prof. Willard Done, Bro. A. L. Booth, Sisters Zina Y. Card, Tenie Taylor and Laura Foote and others, among which galaxy of bright stars I hope to gain a humble place from today.

Among the words of the English language the word "Farewell" is the hardest to pronounce, and I, probably, will succeed very poorly at my present attempt. So you will have to accept the will for the deed.

To President Smoot and the members of the Board of Trustees, I try to say it in expressing to them my gratitude for having stood by me in days of good and evil report; to my dear fellow teachers I leave my blessings and take with me the consciousness of their love and friendship; and to the students I repeat the words of Holy Writ, saying: "Remember your teachers, who have taught you the word of God, whose end you should look upon, and follow their faith."

To you all I recommend my successor, Prof. Benjamin Cluff; bestow upon him the same confidence, trust, and affection, which you so lavishly have shown me, and to the seed of such love will bring you a rich harvest.

And now a last word to thee, my dear beloved academy. I leave the chair to which the Prophet Brigham had called me, and in which the Prophets John and Wilford have sustained me, and resign it to my successor and, may be others after him, all of whom will be likely more efficient than I was, but forgive me this one pride of my heart that I may flatter myself in saying: "None can be more faithful." God bless the Brigham Young Academy. Amen.

THE NEW TEACHER.

[BY N. L. NELSON.]

I.

Human nature is easily gullible. There is little need of elaborate tackle. Just put on a tempting bait and the best of men can generally be caught with a pin hook.

I say the best of men, but I mean that nu-

merous class of unsuspecting beings too honest and disinterested themselves to look out for sharp dealing in others. Such men, like the innocent fishes that they are, have very big eyes and very little judgment, a fact first impressed upon them when the hook is in their jaw.

In a little town not a hundred miles from here flourished, in all its verdant freshness, a community of this innocent character. Had the late Rev. (?) Dr. Isaacsen set up for prophet and Jewish deliverer there, not a soul would have refused to do him homage.

How distinctly I remember with what awe, what a profound sense of deep learning and scholarly attainments a suit of clothes, accompanied by a collar and neck-tie, impressed us primitive beings. Provided only that the wearer use dictionary words and carry a cane!

But woe to the common scrub among us that tried to ape this grand display of learning. After the good people got through with him at their firesides, there was little more left of him than of the locust that sings his life away and leaves but a shell behind.

Well, he came—the hero of my tale.

I was but a ragged, barefooted urchin of nine, more in love with willow horses, lassoing calves with bulrush lariats, and playing robbers, than committing to memory the definitions in McGuffy's third reader. But for once even these manly sports were forgotten, yea, even the horse's head that had served as threshing machine for the grain of all the boys in the neighborhood, and the under-jaws which had enabled me to haul all the winter's wood from Greasewood Hollow became disenchanted bones again, when Bob Jones slid mysteriously up one evening and announced the advent of a new teacher.

"I seed him, Ned, as he got out of the stage. Oh, I tell ye, he knows more'n the Bishop or Old Birkins that preaches every Sunday. His shoes were blacked so that they shined, an' he had black *boughten* clothes. But ye ought ter a seen his hat; it was just like a stove pipe, only more slick an' shiny. He's got whiskers on each side an' they're red, an' I saw a pimple on his nose with white hairs on. An' I saw sumthin' else that you can't guess."

"What was it?"

"Oh, guess."

"A pistol?"

"Shucks, no; what'd he want with a pistol! It was a bran spangled gold watch chain that long, an' a sure 'nough watch, too, fer I seed him open it. An' what d'ye think! he's got two gold teeth—right in front; they're loose, too. I seed 'em move. An' I tell ye, he's got

slathers o' money. He took out a big handful when he paid the driver. Oh, I'll bet Chang won't boss him."

"Yes, an' I'll bet he won't go to sleep while we're readin' like old Blinkins used to."

"Say, Ned, you want to come to meeting next Sunday. The Bishop'll be sure to have him preach, an' then ye can see him yerself."

With which parting advice Bob, making a sudden jump caught by the tail the calf he was driving home, and giving it a sudden twist went off at a gallop and was lost to sight in the dust.

If Bob's little body was filled full of curiosity and excitement, you may be certain larger bodies were filled in proportion, so that the next Sunday found the little meeting house packed with an eager, breathless audience.

I remember that I took my seat, or rather stood up, on the hindmost bench among the big boys that used to spit tobacco on the floor. As I recall now the scene, I cannot help but smile. On one row of benches sat the women, little and big, presenting uneven rows of heads, the hair behind all done up in nets and tied in front by blue or red ribbon. At the end of each bench along the aisle sat—a line of inverted balloons—such is the impression still remaining on my mind—in reality, so many dresses held aloft to the breeze by hoops (slack for the caprices of fashion)!

On the other side sat the men; but nothing distinctly remains in my memory save so many heads cropped squarely at the neck and surmounted by shining grease bands, for butter was a toilet article in those days.

On the stand, facing the gaping audience, with the Bishop on one side and Birkins, the preacher, on the other, sat the focus of all eyes—the new teacher. I remember nothing so distinctly about him as a pair of gold-rimmed specks, and oh, such a sanctimonious face!

The bishop arose and thanked God that we had with us this morning an educated gentleman who had been brought into the fold in a most miraculous manner, which he would doubtless explain in a little while; then proceeded to read a recommend stating that Brother Wallace Smith was a member in full standing, etc., in the Mountainville branch of the Church, etc., and as such he was recommended to any branch he might wish to join.

Was this not enough? Had not a special providence brought this educated man in our midst? Everyone thanked God for the new acquisition.

I will not stop to relate what I remember of this pious man's sermon. Suffice it to say that

it impressed us as, at once, humble and learned; and when the Bishop exhorted all to send their children next day to Brother Smith's school, there was not a dissenting opinion.

The next morning as a pair of rather bleared eyes looked through gold-rimmed spectacles at a well filled school, not a sound could be heard. Bob and I sat together, watching every motion of the new teacher. I remember he yawned once or twice showing not only the two gold-filled incisors, but a formidable looking set of yellow, gorilla-like cutters on either side.

After an ominous silence, he said:

"The Grammar class may now come forward."

"Lordy, what does he mean?" whispered Bob.

No one stirred.

"Am I to understand that no grammar has been taught in this school?"

No answer.

Then, lifting up his hands tragically, he muttered, "Oh, good Lord, good Lord; what ignorance, what stupidity!"

"Geography class, come forward," was the next command.

Half a dozen of us timidly left our seats.

There we stood before him, six of us—two girls and four boys. Not daring to look up, I member fastening my eyes on the feet of my companions. Bob, who stood below me, had three warts on his little toe, the result, as we believed then, of meddling with frogs. Nannie Monk, on the other side, had feet which I remember reminded me of paddles.

"Well, what do you know of geography?" demanded the teacher, eying us severely.

We all wished ourselves safely out of the scrape, but no one spoke.

"Tell him the earth's round," whispered Bob.

But before this pacifying morsel could be given, he demanded:

"Which is the highest mountain in the world?"

"Mt. Nebo's about as high as any, I guess," innocently suggested Dan Burton.

Then we saw more of his gorilla teeth, for he leaned back in his chair and laughed one minute, his hands on each side holding his red beard—for fear of getting the lock-jaw, Bob and I agreed after school.

"Say, look up here, bubbly, bubbly," said he, finally addressing me, "who has been teaching this school before I came?"

"Oh, lots of 'em. First we had old Blinkins that used to go to sleep in the readin' class;

then Jim Marks, the lame man. The last teacher was a cross-eyed feller from—”

“Cross-eyed fellow! I should think so. Now, I am going to tell you something you must never forget. The highest mountain in the world is Mt. Everest. Say it.”

“The highest mountain in the world is Mt. Everest.”

That night the astounding facts that Everest was the highest mountain, Amazon, the largest river, Niagara, the biggest falls, and the Pacific the greatest ocean, were the topic of every fireside. And the conclusion generally was: “Well, I’m glad they’ve got some one here at last that knows something.”

TO BE CONTINUED.

“HE WORRIED ABOUT IT.”

(BY S. W. FOSS.)

“The sun’s heat will give out in ten million years more,”
And he worried about it;
“It will surely give out then, if it doesn’t before.”
And he worried about it.

It would surely give out, so scientists said
In all scientifical books that he’d read.
And the whole mighty universe then would be dead—
And he worried about it.

“And some day the earth will fall into the sun,”
And he worried about it;
“Just as sure and as straight as if shot from a gun,”
And he worried about it.

“When strong gravitation unbuckles her straps,
Just picture,” he said, “what a fearful collapse!
It will come in a few million ages, perhaps”—
And he worried about it.

“The earth will become much too small for the race,”
And he worried about it.
“Then we’ll pay thirty dollars an inch for pure space,”
And he worried about it.

“The earth will be crowded so much, without doubt,
That there’ll be no room for one’s tongue to stick out,
And no room for one’s thoughts to wander about,”
And he worried about it.

“The gulf stream will curve and New England grow
torrid,”
And he worried about it;
“Than was ever the climate of southernmost Florida,”
And he worried about it.

“The ice crop will be knocked into small smithereens,
And crocodiles block up our mowing machines,
And we’ll lose our fine crops of potatoes and beans,”
“And in less than ten thousand years without doubt,”
And he worried about it;
“Our supply of lumber and coal will give out,”
And he worried about it.

“Just then the Ice Age will return cold and raw,
Frozen men will stand stiff with arms outstretched in awe,
As if vainly beseeching a general thaw,”
And he worried about it.

His wife took in washing (a dollar a day)
He didn’t worry about it;
His daughter sewed shirts the rude grocer to pay,
He didn’t worry about it.

While his wife beat her tireless rub-a-dub-dub
On the wash board drum of her old wooden tub,
He sat by the stove and he just let her rub,
He didn’t worry about it.

IN the last report of the department of public instruction, Judge Draper has rendered the profession of teaching a valuable service by republishing, from original manuscript in the possession of the New York State Library, the proceedings of the Society of Associated Teachers of New York from May 15, 1794, to March 28, 1807.

It is exceedingly interesting to be carried back to those early days when teaching and teachers were somewhat different from what they now are. Among the questions discussed were (imagine those grave old masters discussing such questions), “Is childhood the happiest stage of life?” “Is war of any advantage to mankind?” “Is a civilized state of society productive of more happiness than a savage state?” “Has literature contributed more to civilize mankind than agriculture?” “The word ‘Method,’ ” “Manual Training,” the “Kindergarten,” “Diagramming,” “Object Lessons,” “Marking,” “Corporal Punishment,” etc., did not trouble the souls of these old teachers. They jogged on in the beaten path of centuries past, unconscious of the mighty wave of educational progress just about to rush over the world. Rousseau, Basedow and Comenius are not once referred to in their discussions. Did they know them? It would be interesting to find out whether they did. Pestalozzi was at work, but his name was not then one to swear by. Thomas Arnold’s influence was to come, and long years ahead was to boom up the tall form of Horace Mann. Free schools, sustained by the State, of the highest respectability, was only a dream of the sanguine theorist. The modern educational world was to appear when these men were discussing their theories. Yet they were all good men and true.—*School Journal*.

“A teacher may have a thorough knowledge of educational philosophy, a wide familiarity with the best methods and the art of teaching, but if her heart is not in the work to interest and encourage the pupils under her charge, she will fail to accomplish the good results for which she is chiefly responsible.”

It is now announced by the Bacon-Shakespeare delusionists that Bunyan and Defoe were mythical characters, *nom de plumes*, so to speak, of the great Bacon, who wrote *The Pilgrim’s Progress* and *Robinson Crusoe*. Next!

OUR FIVE NEEDLES OF HUMANITY.

1. *Inclination* is the needle of the heart, and should always point to the *good*.

2. *Conviction* is the needle of the intellect, and should always point to the *true*.

3. *Admiration* is the needle of the imagination, and should always point to the *beautiful*.

4. *Obligation* is the needle of the conscience, and should always point to the *right*.

5. *Aspiration* is the needle of the spirit, and should always point to *God*.

John R. Alger.

The sex which is the first in Sunday school and the last in jail, which is the most strongly represented at church and at prayer meeting, and at missionary meetings, and most feebly represented in the liquor saloons and tobacco shops of the land; which does the least of the world's preaching, which makes a poor figure in a battle between Christian nations, and a splendid figure in a battle between right and wrong—such a sex forms a very large part of the power that makes for righteousness.—*Wives and Daughters.*

The school is the source of our greatness; as the school, so the nation. Out of it come influences that are felt over the world. The work the teacher does is far-reaching; it will extend far beyond his time. But it is the beneficence of the act that should stand out prominently; the teacher may feel as he enters the school room each morning, "I am to be of benefit to the children."—*School Journal.*

"If one can teach a good school with little learning, she could teach a better school with more learning."

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